5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

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7: Taylor & Moore E-4, 5 (1930-1937) 1948
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285 this discussion is often mainly that of a description of the baskets themselves.
171 Too hasty an inference that similar design types are related should be avoided. However, the evidence herein assembled tends to support the view that the Antilles, northeastern South America, and southeastern United States form an area having pronounced similarities in basketry. In the Southeast the area extends from North Carolina to Florida (with probable extensions into the Keys) and west to Louisiana. Specific reference has been made to the Antillean islands of Dominica, Porto Rico, San Juan, and St Vincent. Known similarities in culture among other islands of the Antilles suggests a wider distribution there. In South America there are indications of discontinuous distribution extending far beyond the Guiana area. There are southwestward extensions at least to the Macheyenga (approximately 74°W and 12°S) and the Atsahuaca and Yamiaca (approximately 70°W and 15°S). There is another extension at least to the Guarayú (approximately 64°W and 17°S). A northwestward extension goes as far as the Bribri of Costa Rica. Suggestive similarities are found among the modern Caingang (along the Atlantic coast between approximately 20°-33°S).

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8: Taylor E-5 (1930-1937) 1950
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may be exposed, and to which he (or she) becomes particularly vulnerable 784
during critical passages of life. The principle, if not its applications, is familiar. What is less so is the Island Carib view of exuberant "body-heat" as the medium through which such factors operate. Add to this the by now well-known concept of a "mystic" relationship between begetter and begotten, killer and killed, eater and eaten, and intimate or even occasional associates, and many hitherto unexplained customs become clear.

There is no evidence that the old-time Island Carib—or his modern de- 784
scendant—valued physical deprivation and suffering as a means of atonement, 785
of schooling the will or hardening the body, or even as an ordeal (in the strict sense) or a proof of valor. His own term for these "retreats and fasts," *iuenemali*, means, literally, "withdrawal from exposure," and indicates his attitude clearly enough. Some exposure there must always be, since every form of existence is potentially dangerous to every other form; but with ordinary precaution and so long—to use a simile—as there is plain sailing, one may keep a full sheet aloft and run before the wind without too much risk. When, on the other hand, the boat springs a leak, or there is a rugged headland to be rounded, it is time to take in sail.

MAGUA,
DOMINICA, B. W. I.

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101 America, notably from Venezuela, had at first overrun the Lesser Antilles which were nearest the mainland: Trinidad, Tabago, and the other Leeward Islands; Grenada, St. Vincent, Ste. Lucie, Martinique, Dominica, Guadeloupe, and the whole Lesser Antillean Archipelago, and finally the Greater Antilles: Puerto Rico, Santo Domingo, Jamaica and Cuba.

174 Some say two centuries, (1) others say only two generations be-

[113]

1. Denikes, Les races et les peuples de la terre /The Races and The Peoples of the Earth/. Paris, 1900.

fore the discovery of America, the Caribs had already, in all the Lesser Antilles, replaced the Tainos who inhabited them before; they had even begun to contest with them the eastern part of Puerto Rico and sometimes launched naval expeditions against them as far as the coast of Santo Domingo.

Where did these Caribs come from? Historians have expressed completely contradictory hypotheses on this subject. According to Rochefort, (2) Father Labat (3) and others, they appear to have come

[113]

2. Rochefort (C. de), Histoire Naturelle et morale des isles Antilles de l'Amérique /Natural and Moral History of the Islands of the Antilles of America/. in-4, Rotterdam, 1658.

3. Labat (J.-B.), Nouveau Voyage aux isles de l'Amérique /New Voyage to the Islands of America/. in-12, Nouvelle Edition, Paris, 1742.

from the Appalachee country of the Florida Peninsula and to have reached the southern tip of this peninsula. They then crossed in their canoes the arm of the sea which separated them from the Bahamas, which they invaded one after the other, spreading out as they took their way from north to south through all the small islands of the Antillean archipelago. From there, they appear to have even crossed to South America, notably to the Guianas and Brazil, penetrating deeply into the interior of these countries. Father Dutertre (4) and

[113]

4. Dutertre (R.-P.), Histoire Générale des Antilles /General History of the Antilles/. Paris, 1658.

174 several other historians have set forth an opinion diametrically opposed to this. According to them, the Caribs of the Antilles came, on the contrary, from the Guianas, since they have heard the Indians themselves say that they were descended from the Galibis, who still inhabit these regions today. This is in harmony with the theory generally adopted by modern linguists, according to whom the origin of the Carib race, in its widest sense, would be found at a point in the center of Brazil, situated possibly to the north, possibly to the south, of the Amazon. It is from this point that the Caribs appear to have migrated to Guiana, whence they betook themselves to the Lesser Antilles, following almost the /131/ same route as their Arawak predecessors. This latter theory is today held by the most informed anthropologists and we shall see later that it is in part confirmed by the linguistic observations we have been able to make.

Wherever they came from the Caribs, (according to the most reliable writers), appear as they overran the islands to have massacred all the men and spared the women whom they made their wives or their slaves. These women were of the Arawak race and spoke a 198 191 different language from that of the Caribs. An interesting fact, and one which is recounted by most travellers, is that this Arawak language perpetuated itself among the women from mother to daughter, while the men spoke Carib from father to son, the members of both sexes understanding, besides the two languages, but speaking only that which was proper to its own sex. Father Labat, after having related these facts, adds that there existed among the Caribs still a third language belonging to the warriors, but this third language is not mentioned in any other place. The duality of language, whose origin we have just shown, has been recorded at different times and was perpetuated for more than five centuries among the Caribs of the Antilles; even today there remain traces of it among the last members of this race whose present vocabulary still contains some Arawak words.

175 When Columbus landed in the Lesser Antilles, at Guadeloupe, at the time of his second voyage, in 1493, and in the other islands during his later voyages, he was always greeted with arrows by the Caribs; the Spanish also, who remembered these islanders unfavorably,

[113]

1. Breton (R.), Dictionaire caraibe-français /Carib-French Dictionary/. Auxerre, 1665, reprinted by J. Platzmann, Leipzig, 1892. Dictionaire francais-caraibe /French-Carib Dictionary/. Auxerre, 1666, reprinted by J. Platzmann, Leipzig, 1900.

192 language, dating from 1665 and 1666, and in addition, Arawak and
197 Galibi words, as one can see in glancing at the chart. (p. 14a)

This vocabulary is interesting from several points of view. First of all, it shows us the actual existence of a duality of language in the Carib population of the Antilles, a duality which continues in our time; indeed, we find several words from the feminine language of Arawak origin, the word hinarǒu, for instance, which means woman, as well as the words kabáli which signifies wind and hǒuya which means rain. Beside these terms of incontestable Arawak origin, there exist a certain number, mentioned in the Dictionary of Father Breton as being part of the language of the women, and which probably have the same origin; such words as: noukousǒuli or noucǒuchili, father; birahǒu or niraheu, child; mǐkerou or meguerou, negro; cayaiǒu or cǎyou, hen; waráiba or oũaléiba (1), crab; kwai or oũáheu,

[194]

1. In the Carib language, the following consonants are frequently used one for the other: l and r
p, c and g
d and f
g and s
and thus certain writers have made caraïbe or caribe derive from Galibi, via such words as caribo, calibo, galibo.

Carib cabbage; ílahali or hílaali, death.

The present-day vocabulary of Dominica shows us, furthermore, that there existed in the Carib language of the Antilles many words of Galibi origin; thus wayǒu, sun, is vefou in Galibi; nounou, moon, is nouna or nouno; tũna or touna means water in both languages; ũru, fish, is oto in Galibi; katarǒu denotes the marine tortoise in one of the other language; bourouhǒ, pig, is bouiróucou in Galibi; mésou, cat, is mecho; bǎkoũikoũ or baccoucou means banana in Carib as in

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X824

Pithecellobium jupunba (Willd.) Urb.	Leguminosae
Quasuribaea turbinata (Sw.) Poir.	Bombacaceae
Rhyticocos amara (Jacq.) Becc.	Palmae
Ricinus communis L.	Euphorbiaceae
Sapindus saponaria L.	Sapindaceae
Sapium caribaeum Urb.	Euphorbiaceae
Sida carpinifolia L.	Malvaceae
Sida cordifolia L.	Malvaceae
Sida rhombifolia L.	Malvaceae
Simaroubа amara Aubl.	Simaroubaceae
Smilax guianensis Vitm.	Liliaceae
Theobroma cacao L.	Sterculiaceae

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[*] It should be stated that Stehlé had the benefit of a detailed study of a manuscript copy of our present work before he published this short paper yet no mention of this fact appears in his publication — W. H. H. and D. T.

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